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BY AARON ALLWORTHY & Co.

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BIOGRAPHY.

From the PORT FOLIO.

Continuation of the Life of Pascal.

[We resume the very interesting biography of Pascal, and call the attention of every curious reader to the history of the origin and chracter of the celebrated Provincial Letters. We understand that this admirable work, like many other transcendant productions of the *old* school, in France, is very scarce in America. This is to be lamented, both as it respects good taste and pure morals. While we are overloaded, and oppressed, and smothered with an enormous load of the infamous productions of the French revolution; while our heads are insulted, and our ears deafened, with the vile doctrines, and Vandal jargon of the jacobins and atheists of an accursed republic, we lack much of the wisdom and wit of the fairest epochs in Gallic history. The style and sentiment of Pascal are as *apples of gold set in pictures of silver*. The idiom of the traitors and mountebanks of 1792 is corrupt, like their principles, and base as their origin.]

THE school, in which he had received his instructions, on the contested topics, naturally connected him with the monastery of Port-Royal, the focus of Jansenism, and of opposition to the Jesuits. It was in defence of the Port Royal doctors, and their opinions that he wrote the *Provincial Letters*, which have sustained to this day their rank as the most elegant and accomplished models of fine writing, in the French language. They are eighteen in number, and were successively published, from the 23d of January 1654, to the 24th of March 1657. The occasion upon which they were written was this.

Dr. Arnauld, in one of his controversial writings, on the subject of Jansenism, had advanced two propositions, which the Jesuits had denounced, in Sorbonne, as incompatible with the orthodox faith, and as implicitly calling in question the infallibility of the Pope. The assembly consisted of about two hundred doctors, divided almost equally between the two parties, but where the Jesuits had a small majority. Arnauld's two propositions, therefore, were censured, and he was formally expelled from the faculty. This censure of the Sorbonne, and their proceedings upon which it was founded, were, however, so entirely dictated and guided by the spirit of party, that the common forms of proceeding were not even observed, and Arnauld found himself reduced to the necessity of entering a protest against the whole process. A few days before the sentence was passed, Pascal, at the request of Arnauld, wrote in the form of a letter to a friend in the country, a statement of the case, shewing that the questions upon which the controversy turned were trivial in their nature; that Arnauld's opinion was supported by that of the most eminenent fathers of the church. That his adversaries differed much more widely from one another, upon the very points in dispute, than from him, and that their prosecution of his opinions was influenced more by personal enmity and rancor, than by sincere objections against his doctrines. This letter was published a few days before the condemnation of Arnauld's propositions, and, perhaps, rather provoked than averted it. The style of the letter, however, as well as the subject and the time of its publication, secured to it a rapid and extensive circulation. Encouraged by this success, and exasperated by the sentence against his friend, Pascal followed up the first publication by three other letters, successively published in the course of a month. They exposed to public contempt the proceedings of the Jesuits, in the condemnation of Arnauld, and they were written with so much correctness and elegance of language, with such clearness and perspicuity, with such force of reasoning, with such pungency of satire in substance, that they were universally read, and admired by all but those against whom they were pointed. Their party, however, continued to be the most powerful, and Pascal, after having concluded, in these first four letters, the defence of his friend Arnauld, determined to carry the war into the territories of the enemy, and put the Jesuits themselves upon the defensive. At the close of the fourth letter, he alluded slightly to the loosness of their system of morality, and promised to give some account of it from their own writers. This he accordingly did in six letters, published in about as many months; for his extraordinary success had stimulated instead of relaxing his labors, and he took much more time, and pains in the composition of these, than he had of the first letters. The last eight were addressed to the Jesuits themselves, and principally consist of replies to the answers published by them, or in their behalf. The whole eighteen were soon collected and published under the fictitious name of Louis de Montalte, and with the title of Provincial Letters, by which they have ever since been known. They were so called from their purporting to have beenaddressed to a *provincial* friend, or gentleman in the country.

These letters are considered, by all the most illustrious names in the French literature, as having formed a memorable era in the history of the language. It may, perhaps, be said that they formed one in the history of mankind. Bossuet upon being asked what work he should prefer to have written, rather than any other in the language, answered the Provincial Letters. Boileau, the most discerning critic that France ever produced, and whose admiration of the antient classics is well known, always acknowledged, that this work was without a model or a rival in the treasures of antiquity. Voltaire, in his Age of Louis XIV, says, that, from the publication of these letters, must be dated the period when the French language became fixed. In the course of an hundred and fifty years not a word in them has become obsolete, and they are still considered as uniting every species of eloquence, with all the sobet usefulness of a moral treatise, and all the lively graces of a comedy. The only performances in English literature, which can bear any comparison with them are the Letters of Junius. A parallel between these two master-pieces might be drawn, at once instructive and amusing, but would not here be in its place. The result would, in almost every respect, be to the honor of Pascal. [*To be continued.*]

Present population of LYONS, *(France.)*

[From Sketches of an *English* Traveller.]

Various are the statements of the actual population of this city; estimates of the number of its inhabitants have varied, according to the prejudices of the calculator, from 120 to 78,000, all of which were official returns! The authors of the *Statistique Générale de France* have gratuitously given it 109,500 persons; but, as is usual with those writers, without entering into any details. In general, the modern French philosophers, whether in statistics, commerce, or even in chemical results, examine some familiar part with much appearance of great mathematical accuracy, and afterwards liberally *suppose* the rest! It

is in this manner that such sounding numbers of inhabitants appear in their published reports. It is no doubt much easier to *suppose* than to investigate the real number. Lyons does not now contain 4000 houses, many of which are five and six stories high, and contain, perhaps, from four to six families. The families generally consist either of an old debilitated man and woman, and very rarely or never exceed three persons. Indeed, human nature seems to have degenerated here into miniature, by avarice and debauchery, which are likewise depopulating its walls not less rapidly than the sword. Few children are seen, and those that do appear are frequently either hunch-backed, bandy-legged, or otherwise deformed females. The rarity of children or young people will not appear extraordinary, when it is remembered, that during the last ten years, *infanticide* was not only deemed innocent but meritorious, to rescue an unfortunate wretch from misery. To such an extent has this been carried, that if we may believe some of the most observant, respectable, and best-informed people, more than one eighth (at one period, one sixth) of all the new-born children have been murdered! Those christian people justify themselves by the circumstances; perhaps their husbands were torn from them to serve in the armies, while they were in critical circumstances, or with a numerous family, or killed in battle; or perhaps the fruit of illicit love to procure themselves and other children subsistence. Of the few marriages that take place, still fewer were productive of the population, as the continued agitation of the passions, the general misery and famine, occasioned by the want of employment and heavy taxes,* must have impeded the course of the animal economy, and occasioned such abortions; that we now see numbers of apparently healthy young people married seven or eight years without having a natural born child. These facts considered, with the loss of 12,000 by the insurrection, the numerous emigrations and military conscriptions, it is impossible that the actual number of inhabitants can exceed 68,000. A town composed of very narrow, dark, and dirty streets; of high, strait, and excessively dirty houses; deprived in a great measure of fresh air; exposed to the constant humidity exhaling from the rivers, and filled with every kind of nuisance that could result from much more extensive manufactories, cannot be very favorable either to health or population.

* The taxes have been still augmenting every month on one article or other: a tax on doors, on windows, shops, &c. and in 1803, four turnpike-gates were rented for 200,000 francs, or 8334l. sterling.

REMARKS ON LONGEVITY.

[From a late English Publication.]

Longevity does not appear to be restricted to any particular climate; for remarkable instances of it may be produced both from very hot and very cold countries, though certainly they appear to have been more numerous in temperate climes. It is highly probable, that the human frame is so constituted, as to adapt itself easily to the atmosphere and peculiarities of the country in which it receives life, or even into which it is afterwards removed. Thus France and Sweden are countries differing materially in soil and climate, the general mode of life of the inhabitants is likewise very different, yet the usual rate of mortality has been found nearly the same in both, being about one in thirty-five per annum. Men can live equally well under very different circumstances; it is sudden changes that are injurious, and temperate climates, being less liable to such changes, are found to be most favorable to the continuance of life. There are, however, in almost every country, particular districts more favorable to the health of the inhabitants than others; and the cause of this superiority is chiefly a free circulation of air, uncontaminated with the noxious vapors and exhalations which destroy its purity in other parts: thus hilly districts are almost universally found more healthy than low and marshy places.

Of 145 persons who are recorded to have lived to the age of 120 years and upwards, more than half were inhabitants of Great-Britain, viz.

63 of England and Wales,	29 of Ireland,
23 of Scotland,	30 of Other countries.

The number of instances in Scotland, compared with those of England, appears to have been more than twice the proportion of the population, which certainly seems to shew that the climate of the former is very favorable to long life.

It is a fact pretty well established, that more *males* are born than *females*; it is also well known, that, in almost every form which animal life assumes, the male appears to possess a somewhat superior degree of bodily strength to the female. From these circumstances it might be expected that the number of males living would be found greater than that of females, and that in general they would enjoy a greater duration of life: the contrary, however, has been asserted, and evidence produced which appeared to justify such an opinion; but it seems probable, that in forming the accounts from which the number of females living appeared greater than that of the males, sufficient attention was not paid to the number of males engaged chiefly abroad in the army and navy, and of the emigrations to foreign parts being chiefly of males. That the apparent deficiency in this country arose from these causes, is, I think, shewn by the result of the late enumeration; in which, including soldiers and seamen, the totals of males and females appeared nearly equal, the latter exceeding the former by less than one in a hundred; a difference that may be easily accounted for from the number of males who leave this country for the East and West Indies, and other foreign parts. In America, which receives a considerable part of the emigrants who reduce the male population of the European states, the total of males appears greatet than that of the females, being nearly in the proportion of one hundred males to ninety-six females; so that it is highly probable, if correct accounts could be had of the real number of males and females belonging to any country, they would be found nearly equal; and the greater number of males *born* would appear a provision for the greater destruction of male lives by war, navigation, and various casualties. That the male constitution is naturally more durable than that of females, may be inferred from the preceding account of 145 persons who have attained unusual great age, more than two-thirds of the number being males; but the greater mortality from adventitious causes, which brings the numbers of each sex near to equality, renders the expectations of life likewise nearly equal.

Longevity has been supposed to be in a great degree hereditary, and as weakness and disease are frequently so, it appears very probable that the constitution of body and disposition of mind best adapted for duration may prevail much more in some families than others. Dr. Rush says he has not found a single instance of a person who had lived to be eighty years of age who was not descended from long-lived ancestors; it is certain, however, there have been in this country many persons who have exceeded eighty years, who did not know that any of their family were remarkable for longevity. The form of the individual appears of more importance. Moderate sized and well proportioned persons have certainly the best chance of long life. There are, however, a few instances of persons of a different description having attained considerable age. Mary Jones, who died, in 1778, at Wem in Shropshire, aged 100 years, was only two feet eight inches high, very deformed and lame; and James M'Donald, who died, near Cork, 20th August, 1760, aged 117, was seven feet six inches high.

Matrimony, if not entered into too early, appears to be very conducive to health and long life, the proportion of unmarried

persons attaining great age being remarkably small. Dr. Rush says, that in the course of his enquiries he met with only one person beyond eighty years of age who had never been married. This is a very limited remark; Mrs. Malton, who died in 1733, aged 105; Ann Kerney, who died the same year, aged 110; Martha Dunridge, who died in 1752, in the 100th year of her age; and Mrs. Warren, who died in 1753, aged 104, had never been married; and in the list prefixed to Sir John Sinclair's Essay on longevity, of pensioners in Greenwich Hospital who were upwards of eighty years old, there are sixteen who were never married: the same list, however, contains five times as many persons who had been married, and other accounts are in a still greater proportion.

The Chinese erect triumphal or honorary arches to the memory of persons who have lived a century, thinking, that without a sober and virtuous life it is impossible to attain so great an age. Temperance is certainly the best security of health; and no man can reasonably expect to live long who impairs the vital powers by excess, which converts the most natural and beneficial enjoyments into the most certain means of destruction. The few instances of individuals who, notwithstanding their licentious mode of life, have attained considerable age, cannot be put in comparison with the immense number whose lives have been materially shortened by such indulgences. Dr. Fothergill observes, that "the due regulation of the passions perhaps contributes more to health and longevity than any of the other non-naturals;" and the due regulation of the passions constitutes the most important part, if it is not the very essence, of a virtuous course of life.

The cheerful and contented are certainly more likely to enjoy good health and long life, than persons of irritable and fretful dispositions; therefore whatever tends to promote good humor and innocent hilarity, must have a beneficial influence in this respect; and persons whose attention is much engaged on serious subjects, should endeavor to preserve a relish for cheerful recreations.

"It is climate, (says Montesquieu), that determines the stature, the vigor, and the duration of the life of man, his character, manners, habits, and passions. Government and religion are frequently even subordinate to its influence."

A late English writer in remarking on our country observes—"America will, in all probability, have to boast in time of its literary *chiefs*, unless her genius, like her government, should be republican, and affect rather a general and equal degree of knowledge, than an aristocratical superiority. And one reason why America has never had any man eminently great in literary acquirements may be, that their republican principles will not suffer them to give encouragement to, and consequently call into action, any such superiority."

M. Lebedef, who till the present time has held the office of director of the theatre to the Great Mogul, has returned to Ruffia, where he has obtained permission to establish a printing-office with Indian characters. He purposes to procure translations of the best productions of French, German and Russian literature, and to diffuse them through Indostan.

Mr. Jacob Morelli, a learned Italian, has published a work containing some very curious extracts from nearly one thousand Greek and Latin manuscripts, preserved, before the late war, in the library of St. Marks, at Venice. Among other articles which it contains is a more complete list than any hitherto known of the signatures of the prelates who attended the council of Nice; in which is the signature of a Bishop of Sodom, who calls himself Severus, and who signed with the other bishops of Arabia. The existence of ruins, less ancient than the remote period of Lot, in the lake Asphaltites, which ingulphed ancient Sodom, was before well known. This signature proves, than in the fourth century, the land, which had again covered part of the lake, actually bore a new Sodom. It must doubtless have perished, like the old one, in consequence of subterraneous fires, so common in that country, but in an age when the events which there occurred were not collected by any historian.

The remains of Fenelon, which were supposed to have been removed, during the (French) Revolution, from the place where they were deposited in the Cathedral of Cambray, have been found uninjured in his vault, which was not demolished with the rest of the church; and a subscription will be opened for the purpose of erecting to the immortal author of Telemachus a monument worthy of him.

The following anecdote is worthy the attention of those people, called *jokers*, who are prone to throw about "firebrands, arrows and death," and tell you "'tis all but in sport." King Philip, of Macedon, (father to Alexander, *called* the great,) was besieging a city; one Aster offered his services, as so excellent a marksman, that he could bring down birds in their most rapid flights. "Well, said Philip, when I make war upon birds, I will take you into my service." Stung with this reply, the cross-bow-man threw himself into the besieged city, and let fly an arrow, on which was written, "To Philip's right eye;" and gave the king a most cruel proof that he was indeed a good marksman. Thus one careless joke cost Philip no less than his right eye.

It is found, by M. Parmentier, that the best method of preserving eggs consists in plunging them, for two seconds, in boiling water; they may be then kept for many months, if deposited in a cool place, or in salt.

LITERARY NOTICES,

[Of English Publications—the last year.]

The Dance of Death. Represented in 30 Plates, painted by HOLBEIN, and engraved by HOLLAR. In 1 vol. foolscap, 8vo. price 10s. 6d.—large 8vo. 15s.—or in 4to. 1l. 1s. boards.

In the early Ages of Christianity, it was the practice to represent the fallacy of worldly pleasures, and the transitory nature of all our pursuits, by exhibiting upon the walls of the churches, and in other situations, several figures carried away by Skeletons or *Deaths*, in the midst of their amusement and occupations. Of this kind is the Dance of Death, painted by Holbein, and engraved by Hollar, in the sixteenth century. The present Work consists of an Essay on the Origin and Progress of these *Dances*: it then describes the Cuts, and concludes with a short Account of a dance of death, found in the Old Cathedral of St. Paul's, invented by a foreign Artist, and brought into England by John Lydgate, a Benedictine Monk, in the reign of Henry the Sixth. The Plates in this very curious and interesting Publication, thirty in number, are from the *original Coppers etched by Hollar*, and some of the Subjects are very beautiful.—*Literary Journal, June*, 1804.

In the Prints which Hollar has given of HOLBEIN's Drawing of *Death's Dance*, there are groups of figures, and a richness of fancy and invention, peculiar to himself. Every subject is varied and adorned with buildings and habits of the times in which he lived, which he had the singular art of making picturesque.—*Walpole's Anecdotes of Painting*, p. 124, v. ii.

The thirty original Prints, mentioned by Walpole, in his "Anecdotes of Painting," are introduced in this Volume, which to the antiquary, connoisseur, and man of taste, must be extremely interesting.

A Translation is in the press of the Posthumous Works of *Marmontel*. They consist of the Life of that celebrated Writer, and of some Miscellaneous Pieces. The Life is peculiarly interesting, not only for the facts, and anecdotes with which it abounds, but on accounts of its having been written expressly for the confidential perusal of the author's children.

A new edition of the Life of Agricola, and an Account of the Ancient Germans, translated from Tacitus by Dr. *Aikin*, will be finished in the course of the month of December.

Dr. *Thornton* is about to publish an Answer to the various Objections raised against Vaccination, with Proofs of the Efficacy of the Cow Pock, intended principally for the use of Families.

The Life and Character of Bonaparte, by W. Burdow, and the third volume of the Life of General GEORGE WASHINGTON, were published in London in December last. Parkins's Tour in America was shortly to make its appearance.

POETRY.

From a late London Magazine.

THE FOUNDLING.

On seeing a beautiful Infant, about a month old, in the arms of a Lady, at whose door it had been left about 9 o'clock on Sunday Evening, March 25, 1804, neatly cloathed, and carefully wrapped to defend it from cold:—accompanied also by a Letter, in which were strongly pourtrayed the grief and distraction of the unhappy Mother, on being compelled thus to abandon her Child; and earnestly imploring, in its behalf, that protection which, from desertion and distress of circumstances, it was no longer in her own power to afford.

OH! what a piteous sight is there!
The helpless victim of Despair,
In Mercy's lap reclin'd,
Poor, blameless, blighted child of woe!
Thou dost not yet thy suff'ring know,
Nor know thy patrons kind.

Alas! what guilt, or misery hard,
Could quench a mother's fond regard,
Could sever Natures' ties?
Could drop, forsaken and forlorn,
Her son, her suckling, newly born,
To *pain* a stranger's eyes?

Perhaps, once happy, artless maid!
She fell, by artifice betray'd,
And thought the vows sincere,
Which left her in a bitter hour,
For shame and anguish to devour,
Without one pitying tear.

Perhaps an outcast from her home;
Afraid to stay—unus'd to roam,
She sought in vain relief:
Till hunger, cold, and toil combin'd,
To 'numb her limbs, and ring her mind,
And break her heart with grief.

Ah, what could make, but horror wild,
A mother thus forsake her child,
And spurn the charge she bore?
Reject it from her heaving breast,
And leave it, an unbidden guest,
At a promiscuous door?

Yet not promiscuous—He, unseen,
Who knows what human sorrows mean,
Thy wand'ring footsteps lead;
Where dwelt humanity to feel,
And ready skill was prompt to heal
Thine infant well nigh dead.

So, when a tyrant's cruel breath
Had doom'd each Hebrew son to death,
To sooth his guilty fear;
Young Moses, by the river's side,
Within his feeble ark had died,
But Providence was near.

He bid th' Egyptian Princess find
The babe, and, with a tender mind,
Compassionate its tears:
From sedgy Nile the Prophet rose,
Who sav'd his race, and crush'd their foes,
In his succeeding years.

Who knows but this poor little frame
May hold a spark of future fame,
Which time shall give to shine?
Matur'd to happier days, he may,
With filial love, your cares repay,
And cheer your life's decline.

Almighty love, what words are thine!
"Ye outcasts, I adopt you mine!
"Your parent, hope, and stay:
"A mother may her son forsake,
"But I my cov'nant will not break,
"Nor cast my child away."

Apology for Avarice.

WHEN the mind that's *with little content* we commend,
With what reason is *avarice* so strongly condemn'd?
For, though mankind's natural wants are *but small*,
Yet is *avarice* contented, with *nothing at all*.

Epigram, on seeing two young Ladies together.

WHEN wisdom and beauty, rare intercourse! meet,
From heav'n we get emblems to mark our surprise:
Thus Clara is Venus, with Pallas's wit,
And Emily Pallas, with Venus's eyes.

Sonnet.

SOME boast the vine's intoxicating juice,
And call the Bachanalian's joys divine;
Some hoard up riches which they never use;
But I adore nor splendid gold, nor wine.

For some ambition spreads her varied charms,
Pointing the road to honor and to fame;
Some love the clangor of opposing arms,
And seek for glory in a hero's name.

But in my breast ambition ne'er found place;
Nor does the clash of arms delight mine ears:
Be mine the bliss to gaze upon the face
Of her I love, in smiles when it appears;
To taste the balmy kiss, to view her swimming eye;
Press her soft breast, and hear her melting sigh.

J. W.

Jonas Hanway, who was of a remarkably thin and meagre habit, being once walking in a narrow street, met a staggering fellow, so much intoxicated that he took up the whole path. Hanway made a full stop, and looking earnestly at the man, gravely said, "My good Sir, indeed *I think* you have *drank* a little *too much!*"—Have I, (hiccupped the fellow) have I, and indeed, my good Sir, *I think you* have *eat much too little.*"

The motto of the English arms is 'Honi soit qui maly-pense.' A Yorkshire wag, reading it on the sign of a public inn, rendered it thus—'Honey, suet, quills, and malt pens.'

IMPROMPTU.

From off that delicate fair cheek,
Oh Maid, too fair, I did but seek
To steal a kiss, and lo! your face,
With anger or with shame it glows;
What have I done, my gentle Grace,
But change a lilly to a rose?
At once your cheek and brow were flush'd,
Your neck and ev'n your bosom blush'd;
And shame may claim the larger part,
In that smooth neck, and all above:
But the blush so near the heart,
Oh! let it be a blush of love.
Pygamalion thus lit up with life
The statue that became his wife.

PERUKES *or* WIGS: INTRODUCTION *of them.*

When Prince Charles and the Marquiss of Buckingham were at Paris, in their way to Spain, 22 Feb. 1623, the better to disguise themselves, they bought each of them a perriwig somewhat to over shadow their foreheads (Sir Henry Wootton's Life of the Duke of Buckingham p. 85). In Hollar's print of the Tryal of Archbishop Laud, prefixed to Prynne's Hidden Works of Darkness, printed 1645, among the people and auditors many seem to have perukes on their heads; and p. 209, Dr. Grey's Hudibras, vol. 2. p. 72. See Monthly Review for 1779, p. 307, where bob wigs are mentioned, in Mr. Niebuht's Voyages, to have been worn by the antient Parsi. In a letter from Sir Fr. Knollys, to Secretary Cecil, 1568, printed in the Antiquarian Repertory, vol. 2. p. 168, mention is made of a perewyke worn by the Queen of Scots, at Carlisle.

SPEECH OF MR. CUFFE.

When Mr. Cuffe, secretary to the Earl of Essex, the favorite of Elizabeth, was brought to the scaffold for the same offence which his master suffered for, he made the following remarkable speech:—"I am here adjudged to die for acting an act never plotted, for plotting a plot never acted. Justice will have her course; accusers must be heard; greatness will have the victory: scholars and martialists, (tho' learning and valor should have the preeminence,) in England, must die like dogs, and be hanged. To mislike this, were but folly; to dispute it, but time lost; to alter it, impossible: but to endure it, is manly; and to scorn it, magnanimity. I bless the Queen; forgive the lawyers, and the world: desire to be forgiven and welcome death."

MARRIED,

The Rev. ELIPHALET GILLET, of Hollowell, to Miss MARY GURLEY, of Connecticut.

DIED,

At a miserable court on Saffron-Hill, (Eng.) a beggar of the name of JAMES, who for many years has asked charity about the streets, and who was known by the long hoary locks that hung over his shoulders. Being aware of his dissolution, he sent for his only issue, a sweep, at Pentonville, and on his arrival the father made dumb motions for the removal of a brick in the chimney, which being done, the son drew from a hole 104l. in gold and silver specie. This penurious mendicant was of respectable parents in Devonshire, and was in business in Exeter, which place he left in a state of insolvency in 1776, since which time he has begged in the London streets. So penurious was this old man, that on no account would he part with his day's production, and when his supply fell short, he would resist death by the soup which came from the bones he had picked up during his day's travel.

☞ *Subscribers who have added their names for the* Miscellany, *(and not received it) since the publication of the first number, are informed that more were struck off than have been called for, that at any future time complete files may be made out.—Non-subscribers who received the 1st number, are requested to signify their determination, respecting its continuance, to the carriers.*

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